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ABSTRACT

In November 1992, the American Catholic bishops approved their pastoral on stewardship entitled "Stewardship: A Disciple's Response." In this letter, the bishops challenged the Catholic community to adapt the principles they set forth to the daily life of the Church. This document describes the Stewardship and the Catholic School Tuition Program, which relates stewardship to tuition. This program is based on two former methods of support: the contribution of the entire parish to the Catholic school and the tuition paid by parents. Section 1 presents the background of and rationale for the Catholic School Tuition Program, examining problems with current tuition practices and stewardship and the Catholic school. Section 2 explains in detail eight steps for implementation: forming a leadership team; securing the support of the parish/school leaders; enhancing the school's visibility; selecting a stewardship tuition committee; presenting the program to the parents; implementing the program; evaluating the program; and planning for the future. Appendices contain sample agreement and evaluation forms and information on civil law to Catholic school finance. (LMI)

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Stewardship and the Catholic School Tuition Program

Robert J. Kealey, Ed.D.
Kathleen C. Collins, SFCC

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Stewardship and the Catholic School Tuition Program

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and

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DEPARTMENT OF ELEMENTARY SCHOOLS
NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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Acknowledgment

This work is based on the manual *Fair Ability to Pay Tuition: A Family, Church and School Partnership for the 1980's,* which was written in 1981 by John F. Manning, assistant superintendent of schools for the Diocese of Albany, NY. The fair-share tuition program has been very successfully implemented in the diocese for a number of years. The Department of Elementary Schools of the National Catholic Educational Association expresses its gratitude to the Office of the Superintendent of Schools of the Diocese of Albany for permission to use the manual as a basis for this work.

Introduction

Sister Kathleen Collins, associate executive director for the NCEA Department of Elementary Schools for Financial Development and Planning, spends over 70 percent of her year traveling all over the United States training parish teams to establish effective parish/school development offices. Many people have asked her about the fair-share tuition program. From her travels, she learned that the Diocese of Albany established such a program several years ago and wrote a very effective manual for parishes/schools.

In November 1992, the American Catholic bishops approved their pastoral on stewardship entitled *Stewardship: A Disciple's Response*. In this letter, the bishops described the characteristics of the Christian community, which is committed to Jesus' invitation to be stewards of God's creation entrusted to us. The bishops challenged the Catholic community to adapt the principles that they set forth to the daily life of the Church.

The authors of this current work responded to the bishops' challenge by relating stewardship to tuition—thus, the formation of the *Stewardship and the Catholic School Tuition Program*. This program envisions a new approach to the funding of Catholic schools that is based on two former methods of support: the contribution of the entire parish to the Catholic school and the tuition paid by parents. The program also challenges parents and parishioners to consider a heightened motivation for their contributions and support and invites them to become more involved in the apostolic mission of the Catholic Church.

Although this publication is divided into several sections, it has basically two parts. Section 1 presents the rationale for the program, and the remainder of the manual explains in detail how to implement the program.

The Department of Elementary Schools offers this small publication to the Catholic school community with the hope that it will be a big help in challenging the entire Catholic community to exercise its stewardship responsibilities by assisting in passing on the faith to the next generation through support, to a greater degree, of Catholic schools.

Sr. Mary Ann Governal, OSF, Ed.D.
President

Robert J. Kealey, Ed.D.
Executive Director

Department of Elementary Schools
Feast of the Birth of the Mother of God
1993

Section 1

Understanding the Stewardship and the Catholic School Tuition Program

> Christian stewards are conscientious and faithful. After all, the first requirement of a steward is to be "found trustworthy" (1 Cor 4:2). . . . stewardship is a uniquely solemn trust. If Christians understand it and strive to live it to the full, they grasp the fact that they are no less than "God's co-workers" (1 Cor 3:9), with their own particular share in God's creative, redemptive, and sanctifying work. In this light, stewards are fully conscious of their accountability. (National Conference of Catholic Bishops, p. 42)

The Background for Parish Support and Tuition

Parents paying tuition to send their children to Catholic schools is both an old and a new phenomenon in American Catholic education. One of the first schools to open in what was to become the United States was Ursuline Academy in New Orleans. When this school began providing an education to the daughters of the wealthy class in the French Quarter in 1727, the Ursuline sisters charged tuition for the classes. At the same time, the sisters also provided classes for the daughters of the merchants of this port city. The parents of these young ladies did not pay tuition. In a third division of the school, sisters taught religion to the young and poor blacks and Indians of the area. The sisters were able to support these three divisions because they charged the young women attending the academy tuition. These funds supported all the sisters who taught in all the divisions of the institution.

Many religious orders followed this same practice of financing their schools. A visitor to many of the large cities of this country would find Dominican Academy, Mercy Academy, La Salle Academy, or Franciscan Academy. The sisters and brothers charged tuition to the more affluent who attended these academies. This revenue enabled many religious of the commu-

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nity to go into the parishes and teach school without charging any tuition to the parents. Those people who had an abundance of wealth supported others who were not as favored and who could not have received an education without this sharing of resources. Tuition, therefore, is not new nor is the practice of stewardship new.

The records of a Catholic school opened in Maryland in 1640 revealed that the school was to be supported by an endowment from the local Catholics. This school did not charge tuition; the entire Catholic community contributed to the support of the school. This is another example of the stewardship of the community. This parish support for Catholic schools was the general means of financing Catholic elementary schools until the 1960s. All the people of the parish, whether they had children or not, contributed their pennies, nickels, and dimes to build very large, structurally sound, and beautiful schools. Once the structures were completed, all parishioners continued to support the religious communities teaching in the schools through their contributions to the Sunday offertory collection. In some cases people supported the teaching sisters and brothers through donations of food. All parishioners shared a sense of responsibility, of stewardship, for the school.

Before the 1960s, tuition was charged in Catholic elementary schools only in rare instances. Children who were not members of the parish paid tuition. This practice again showed the support of the parish community for its schools. In a few cases pastors did charge a very modest tuition in order to limit the number of children already attending the overcrowded schools. Most secondary schools, because they were not parish based, generally charged a modest tuition.

In the mid-1960s, many changes took place in American society that had an impact on financing Catholic schools. Educators called for limiting the size of classes. Many Catholic schools had classes of 100 or more students. As class size diminished, more sections of each grade level were opened, which required additional teachers and expenses. At the same time, fewer and fewer young women and men joined religious teaching communities. This resulted in a need to hire teachers and pay them salaries to support their families. In 1964, less than 20 percent of the teachers were members of the laity. In 1992-93, 88 percent of the teachers were members of the laity (Brigham, p. 21).

The percentage of annual income that the average American contributes to support the church is a small part of the family's total income. Exhibit 1.1 gives some results of a Gallup national survey on charitable contributions, which was conducted for Independent Sector in 1992 (Hodgkinson and Weitzman, p. 162). The percentages shown represent the respondents' level of giving in relation to the frequency of their attendance at religious services.

EXHIBIT 1.1
Percent of 1992 Total Household Income Donated to Charity

Attendance at Religious Service	Percentage of Total Respondents	Average Percentage of Household Income Given
All respondents	100.0%	1.7%
Attend church	74.5%	2.1%
Weekly or nearly every week	35.5%	3.2%
Once or twice a month	15.4%	1.6%
Only a few times a year	23.6%	0.8%
Do not attend church	24.4%	0.6%

As these events were taking place, new demands were made on parishes which resulted in the creation of new services to the community. Parishes now had youth ministers, ministers of music, ministers to the sick and elderly, etc. More parishes realized that greater emphasis needed to be given to religious education programs for children who were not in Catholic schools. This expansion of parishes' services required additional revenue. The result of all these factors was that parishes could no longer support schools with revenue derived from parish offerings alone. In order to continue Catholic school education, tuition was instituted on a wide scale.

Support for Catholic Schools Today

Catholic schools today have had to become very professional and business minded. Budgets reflect true projections of income from tuition, the parish community, and fund-raisers.

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Expenses are projected and efforts are made to reduce expenses as much as possible. The 1991 NCEA study of elementary school finances revealed that school revenue was obtained from five sources (Kealey, p. 15), as shown in Exhibit 1.2.

EXHIBIT 1.2

Percent of 1990-1991 School Revenue from Various Sources

Source	Percent
Tuition and fees	52%
Parish support	34%
School fund-raisers	9%
Endowment fund	2%
Other	4%

Some people believe that the way to solve Catholic school financial problems today is to increase the tuition. The Catholic school leadership must be very careful that tuition increases do not become so high that only a select few would be able to afford to pay. This would be a tragic mistake for the church. At the same time, Catholic school leaders need to recall that the Catholic community, in these closing years of the twentieth century, has become a rather affluent community and has more resources at its disposal than ever before.

Problems with Current Tuition Practices

When a school sets a universal-tuition rate, it fails to acknowledge that some families can afford to pay a higher tuition and other families can only afford a modest tuition. Tuition, therefore, can become a means of discrimination. The universal-tuition plan or fixed-tuition rate for all students does not encourage some families to bear a higher percentage of the true cost of education and it turns away from the school some children who are most in need of a Catholic education. This is contrary to the spirit of stewardship.

A mentality has developed in some Catholic school leaders that tuition must be kept very low because people cannot afford it. This statement is only partly true, because it holds only

for certain members in the school community. Just as true is the statement that some people can afford to pay a much higher tuition.

...her mentality has been created in parents that because they paid the fixed-tuition rate, their obligations to the school are over. Legally the payment of tuition can be looked upon as part of a contract: The parent pays a fee and the school supplies services for this fee. A contract exists. This mentality is severely limiting in the Catholic school community because all members of the community need to contribute their resources and services so that each member may benefit from the contributions of all. (See Appendix A for a discussion of the legal implications of a school's policy on tuition payment.)

Stewardship and the Catholic School

In November 1990, the Catholic bishops of the United States wrote their statement on Catholic schools entitled *In Support of Catholic Elementary and Secondary Schools*. In this statement they spoke of their continued support of Catholic schools and called upon the entire Catholic community to support them:

> In 1972, we declared that we were well aware of the problems which face Catholic schools in the United States. We also said that we wished "to make our position clear. For our part, as bishops, we reaffirm our conviction that Catholic schools . . . are the most effective means available to the Church for the education of children and young people..." [*To Teach As Jesus Did*, 118].
>
> Therefore, we called "upon all members of the Catholic community to do everything in their power to maintain and strengthen Catholic schools" which embrace the fourfold purposes of Catholic education [*To Teach As Jesus Did*, 118].
>
> We will not waiver from that conviction. . . .
>
> We will teach clearly, consistently, and continuously that we are all stewards of the mysteries of God and disciples of Jesus Christ. This will include an understanding that God has given us gifts which are to be shared with others in the practical application of discipleship and stewardship to which all are called. We will invite all Catholics to share in the apostolate of Catholic education, realizing that financial support is a means of responding to God's call to stewardship. (United States Catholic Conference, pp. 6-7)

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In November 1991, over 250 delegates concerned with Catholic education in all parts of the country assembled in Washington, DC, for the National Congress on Catholic Schools for the Twenty-first Century. These representatives approved the following directional statement: "We will challenge the entire Catholic community and others to make a radical commitment to Catholic schools and generous investment in them" (Guerra, Haney, and Kealey, p. 26).

In November 1992, the American Catholic bishops presented their teaching on stewardship in their pastoral *Stewardship: A Disciple's Response*. It stresses stewardship as a response in faith to the call of discipleship, which demands conversion and a change of heart. Stewardship is not just raising needed resources; it is also a call to living a new way as a disciple of Jesus. The American Catholic bishops explained stewardship in their recent pastoral:

> The Christian vocation is essentially a call to be a disciple of Jesus. Stewardship is part of that. Even more to the point, however, Christians are called to be good stewards of the personal vocations they receive. Each of us must discern, accept, and live out joyfully and generously the commitments, responsibilities, and roles to which God calls him or her. . . .
>
> And yet the vocations of all Christians do have elements in common. One of these is the call to be a disciple. In fact, we might say to be disciples—to follow Christ and try to live his life as our own—*is* the common vocation of Christians; discipleship in this sense *is* Christian life. . . .
>
> Jesus not only calls people to him but also forms them and sends them out in his service. . . . Being sent on a mission is a consequence of being a disciple. Whoever wants to follow Christ will have much work to do on his behalf—announcing the good news and serving others as Jesus did.
>
> Jesus' call is urgent. He does not tell people to follow him at some time in the future but here and now—at *this* moment, in *these* circumstances. . . .
>
> Becoming a disciple of Jesus Christ leads naturally to the practice of stewardship. These linked realities, discipleship and stewardship, then make up the fabric of a Christian life in which each day is lived in an intimate, personal relationship with the Lord. (National Conference of Catholic Bishops, pp. 11-13)

Stewardship and the Catholic School Tuition Program

How are stewardship and tuition related, as far as the parish school is concerned? The Stewardship and the Catholic School Tuition Program has two aspects to it: the stewardship of the Catholic school by the entire Catholic community and the payment of tuition in a spirit of stewardship by parents who send their children to the school. While the two aspects can be separated for discussion purposes, in the real world they must always be joined.

Because such a high percentage of the school income comes from tuition and fees, parishioners may develop the mentality that the only ones who need to support the school are those who use it. This mind-set is contrary to the history of American Catholic education and to the spirit of stewardship. Previously, the entire parish always supported the school. The parents of children who are enrolled in the school may actually be the ones least able to afford tuition. Older parishioners who no longer have the expense of raising children may have more disposable income. Younger parishioners, single people, or couples without children may have more revenue to contribute to the church. Baptism calls Christians to be disciples of Jesus. Disciples have the responsibility of spreading the "good news." By supporting the Catholic school and the other ministries of the parish, Catholics share in the evangelizing mission of the Catholic Church.

God has given to all certain resources and we have stewardship over these resources. This means that we use these resources for the betterment of the community. We do not retain all these resources merely for our own personal gain. The American Catholic bishops wrote the following about the responsibility of parishes:

> Parishes, too, must be, or become, true communities of faith within which this Christian way of life is learned and practiced. Sound business practice is a fundamental of good stewardship, and stewardship as it relates to church finances must include the most stringent ethical, legal, and fiscal standards. That requires several things: pastors and parish staff must be open, consultative, collegial, and accountable in the conduct of affairs. And parishioners must accept responsibility for their parishes and contribute generously—both money and personal service—to their programs and projects. The success or failure of parish programs, the vitality of parish life or its absence, the

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> ability or inability of a parish to render needed services to its members and the community depend upon all.
>
> . . . Only by living as generous stewards of these local Christian communities, their parishes, can the Catholics of the United States hope to make them the vital sources of faith-filled Christian dynamism they are meant to be. (National Conference of Catholic Bishops, pp. 34-35)

Two of the most important financial needs facing the Catholic Church today are expanding its pool of donors and encouraging those who do contribute to be more generous. If these two factors could be improved, the cost of tuition would drop substantially. As much effort should be spent in trying to increase parish giving as is spent in trying to increase tuition.

The Catholic School Tuition Program

The Catholic school tuition program is frequently referred to as the fair-share tuition program. This program is an individual family plan whereby parents determine what they can honestly pay and what services they can contribute toward the actual cost of educating their children in a Catholic school, after thoughtfully reflecting on their stewardship responsibility to the parish. This definition contains some very important concepts.

An individual family plan. Educators are constantly talking about individualizing instruction to meet the needs of a particular child. This same concept applies to charges to parents for the education of their child. The Catholic school tuition program applies Jesus' parable of the talents given to different individuals to the economic situation (Matthew 25:14-30). Some families have more resources than other families; therefore, they can afford to pay a higher rate of the true cost of educating their children. They have more resources and talents to share. The Catholic school tuition program tailors the tuition charge to the ability of the family to pay.

Parents determine their own payment. The school does not set the tuition. Parents determine what they can afford to pay of the children's actual educational costs, based on a critical examination of the actual cost to educate a child and the ability of the family to meet this expense. Individual families are the decision-makers. Representatives of the school finance committee assist in providing data about the true cost of the school to

the families and suggesting ways that each family can meet this obligation.

Payment based on trust and honesty. Education is based on trust. Catholic education is rooted in trust, which flows from people's acceptance of the Gospel values. The Catholic school tuition program asks each family to examine its own resources, to determine how it currently spends these resources, and to evaluate this in light of what the family now pays in tuition and what the family might be able to pay for Catholic education. Is Catholic education a real priority for the family in terms of how it currently spends its money? The school trusts the families to arrive at decisions that reflect a true sense of sharing in which people respond to the larger community, the Christian value of justice, and the command of Jesus to love one another.

Service to the school community. A characteristic of Catholic education is service. Administrators provide service to teachers, teachers serve the students through instruction and discipline, and students are encouraged to serve one another. Therefore, the parents become more deeply involved with the Catholic school community through the voluntary service that they render in many ways to the schools.

Actual cost to educate the children. Exhibit 1.2 indicates that tuition covers only a little over half of the actual cost for a school to educate a child. The per-pupil cost to educate a child in a Catholic school includes all of the expenses: the salaries and benefits for all the teachers, administrators, and staff; the maintenance of the school; utilities; instructional materials; insurance; special services; etc. All these expenses are totaled and then divided by the actual number of children in the school. The result is the per-pupil cost, the actual cost to educate one child in that school for that year.

In the Stewardship and the Catholic School Tuition Program, tuition is no longer a fixed amount. Tuition is now the amount of money that a family can honestly pay toward the cost of educating its child(ren) in the parish. Families understand the real costs involved in Catholic education and assist in bearing these costs according to their ability.

Philosophy Supporting the Catholic School Tuition Program

In the Acts of the Apostles, St. Luke describes the early Christian community as one in which all people share their

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resources according to their means (Acts 2:41-47). In 1972, the American Catholic bishops stated that one of the distinguishing characteristics of a Catholic school was that it formed a community. This sense of Christian unity moves its members to share and help others.

As people become more knowledgeable of the finances of schools, they will want to do more to help their school attain its goals. Families will reestablish their priorities because they cherish a value-based education. They will become true stewards not only of their own resources but also of the resources of the parish/school. This program rests on the sure foundation of the stewardship of the members of the school community.

Section 2

Implementing the Stewardship and the Catholic School Tuition Program

Stewardship plays an important role in the lives of people who seek to follow Christ. In particular, as we have said, Christians must be stewards of their personal vocations, for it is these that show how, according to the circumstances of their individual lives, God wants them to cherish and serve a broad range of interests and concerns: life and health, along with their own intellectual and spiritual well being and that of others; material goods and resources; the natural environment; the cultural heritage of humankind—indeed, the whole rich panoply of human goods, both those already realized and those whose realization depends upon the present generation or upon generations yet to come. Catholics have a duty, too, to be stewards of their Church: that community of disciples, that Body of Christ, of which they, individually and together, are members, and in which "if one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (1 Cor 12:26). (National Conference of Catholic Bishops, p. 14)

Step 1. Forming a Leadership Team

A small group must take the initiative to move the Stewardship and the Catholic School Tuition Program forward. This leadership team may include the principal, the head of the finance committee, the head of the school board, and the head of the home and school association. At this point in the process, the group needs to be small because false expectations and misunderstandings can be created unless people are fully knowledgeable of the program. If these occur, the program will have great difficulty being accepted by the entire parish/school community. The leadership team takes responsibility for securing the support of the leadership of the parish/school community.

The first task of the leadership team is to become fully

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knowledgeable of the program. All team members should have their own copies of this manual and they should know it thoroughly. The references mentioned in Section 1 should be available to the leadership team to give them a full understanding of the context from which this program comes. The team should seek the guidance of schools that have already implemented this approach, and it may wish to seek the advice of members of the arch/diocesan office of the superintendent of schools or the staff of the development offices at the National Catholic Educational Association. From this thorough understanding of the program must come a free acceptance of the viability of it in the parish/school. Committed people will make others committed.

The leadership team must look upon the implementation of the stewardship and tuition program as a process that begins with a small leadership team, moves to the parish/school leaders, embraces the parents of the children in the school, and extends finally to the entire parish/school community.

Step 2. Securing the Support of Parish/School Leaders

Before any public discussion of the Stewardship and the Catholic School Tuition Program begins, all the school leaders must give full support to the concept and be willing to assist in every way with implementing the program. These leaders include the pastor, associate pastor(s), principal, director of religious education, faculty, members of the parish council, school board, and executive committee of the home and school association. Some schools may include others on this list. If any one of the above people speaks against the program, such opposition can lead to the establishment of a dissenting group, which can destroy the entire project. At the same time, the leadership team must realize that universal acceptance of the program by the parish/school leaders will take time. The leadership team seeks to build consensus around the Stewardship and the Catholic School Tuition Program.

The process of securing the support of the parish/school leaders requires at least two meetings. The first step toward gaining their support is to provide these leaders with information about the program. The first meeting, therefore, only provides information. People are free to ask questions of the leadership team in order to better understand the concept, but there should be no discussion at this meeting on the merits of the proposal.

The leadership team should provide each of the parish leaders with copies of this booklet following its presentation. The leaders of the parish/school should be encouraged to read this material reflectively in preparation for the next meeting.

The second meeting is held to discuss the merits of the Stewardship and the Catholic School Tuition Program in the parish/school. The leadership team should direct this discussion so that both aspects of the proposal are examined. At this time, the leadership team may share with the parish/school leaders some of its research based on its interviews with other parishes/schools using this approach. The leadership team moves the discussion forward so all parties give their assent to both parts of the proposal and to the entire proposal.

Having secured the support of the leaders of the parish/school, the leadership team needs to propose to this larger group a plan of action for implementing the decisions that it has made. This action plan includes the following components:

1. Enhancing the visibility of the evangelizing and academic mission and effectiveness of the school to the parish and larger community
2. Selecting people to serve on the stewardship tuition committee, which will be charged with meeting with individual parents to discuss the amount of their support for the school
3. Announcing the program and gaining support for it from the parents of children in the school
4. Announcing the program and gaining support for it from the parish community
5. Evaluating the entire approach

Step 3. Enhancing the Visibility of the School

While this is listed as the third step, it is a process that must be ongoing. Many people do not know what a Catholic school is like today. They received their images of Catholic schools from Bing Crosby in "Going My Way" to Whoopi Goldberg in "Sister Act." These flawed depictions need to be corrected.

The National Catholic Educational Association has done much to research and publish research about Catholic schools. Below are some items from NCEA that provide useful information about today's Catholic schools.

The People's Poll on Schools and School Choice: A New Gallup Report, An Analysis. This poll of 1,000 Americans was

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conducted during the summer of 1992. Americans were asked to compare public and Catholic schools in general and then on specific points. Another aspect of the poll sought the opinions of Americans on parental choice in education.

LINK: A Sharing Between Catholic Educators and Parents. This one-page newsletter is published for each of the ten months of the school year. The front side provides an article on parenting skills and the back side presents "News About Catholic Schools." This newsletter presents the latest research on Catholic schools and the achievements of students.

United States Catholic Elementary and Secondary Schools, 1992-1993. This yearly publication presents all the statistics regarding the number of Catholic schools, enrollment, and staffing.

Each year NCEA does a study of school finances. The odd-numbered years examine the Catholic elementary schools and the even-numbered years examine the Catholic secondary schools. These studies report national and regional averages of tuition, per-pupil costs, salaries, etc.

NCEA also has published 13 pamphlets in its development series, which addresses all aspects of school development.

National Marketing Campaign. This yearly program contains a month-by-month approach to marketing the school. Specific activities are suggested for each month and aid is given on how to write press releases and get them published. Each year the campaign addresses a new theme. Past themes have been "Discover Catholic Schools," "Choose Catholic Schools—The Good News in Education," and "Support Catholic Schools—Your Choice for Education."

Development Training Program. This program, sponsored by the NCEA Department of Elementary Schools, provides training to parish/school teams. It instructs them in how to set up their own development program. Four two-day sessions, which are held throughout the course of a year, enable the parishes/schools to begin to set up their own program while they are still participating in the training program.

In order to use effectively all of the above materials and tailor them to the individual school, a local development, public relations, or marketing committee is needed. This committee can take the ideas presented in these materials and adapt them to the local situation. This committee also is responsible for ensuring

that newsworthy events are reported to the local press.

An important vehicle for communicating news about the school to the entire parish is the parish weekly bulletin. Many parishes each week or month provide a full column for news about the school. By placing this information in the parish bulletin, the parish leadership sends a strong message to the community that the school is an essential and integral part of the parish's mission.

What information needs to be reported locally? The Catholic school has a dual mission: the evangelization of the students and achieving their academic advancement. Parishioners are interested in learning about the religious activities that are taking place in the school, including the apostolic service programs the students pursue, reception of the sacraments, special programs for Advent and Lent, crowning of the Blessed Mother in May, donations to the missions, and vocational programs. News of these activities assures the parishioners that the children are receiving a Catholic education and that their contributions are being used for this purpose.

The American Catholic bishops clearly expressed what Christians must do as evangelizers.

> In various ways . . . stewardship of the Church leads people to share in the work of evangelization or proclaiming the good news, in the work of catechesis or transmitting and strengthening the faith, and in works of justice and mercy on behalf of persons in need. Stewardship requires support for the Church's institutions and programs for these purposes. But, according to their opportunities and circumstances, members of the Church also should engage in such activities personally and on their own initiative. . . .
>
> Every member of the Church is called to evangelize, and the practice of authentic Christian stewardship inevitably leads to evangelization. As stewards of the mysteries of God . . . , people desire to tell others about them and about the light they shed on human life, to share the gifts and graces they have received from God, especially knowledge of Christ Jesus. . . . (National Conference of Catholic Bishops, pp. 34-35)

Parishioners are also interested in the scholastic successes of students. Some of these might include average standardized test scores or grades; finalists in spelling bees or science fairs;

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guest speakers and the topics addressed; use of computers and other technology. These achievements give parishioners a sense of pride in their school and they make concrete what many of them believe, i.e, that Catholic schools provide a top-quality education.

Step 4. Selecting a Stewardship Tuition Committee

In this process, the parents of school children will eventually need to sit down with a small committee to discuss their stewardship regarding tuition for the coming year. The people selected for the stewardship tuition committee have a detailed understanding of the school's program. In their conversations with parents, the committee members may be called upon to explain some costs involved with programs that the school offers or other school matters. These people exhibit tactfulness, prudence, and common sense. A review of their financial matters is a very personal and perhaps embarrassing experience for some people; therefore, the committee members should reach out to the parents to gain their confidence. The committee members communicate with others in a warm and responsible manner.

Larger schools may require that several committees be formed in order not to burden the one committee with the obligation of interviewing all the parents. Another approach involves parents meeting with only one or two members of the stewardship tuition committee.

Opinions differ on whether the pastor and/or the principal should sit on this committee. A strong case can be made for the pastor, as head of the parish, to be part of the committee because parishioners are, in a certain sense, giving a report of their stewardship. On the other hand, some believe that the pastor should not be involved in these financial matters; rather, he should remain the final person to whom people may come for a special appeal.

Some believe that the principal, as the responsible financial officer of the school and person most knowledgeable about the school, should sit on this committee. Others feel that the principal should not be privy to such information, as it may distract him or her from dealing with parents in other matters or because parents may be reluctant to speak to the principal. The local situation will dictate the inclusion of the pastor and/or the principal on this committee.

The people who sit on this committee bear a great responsibility because they represent the entire parish/school in calling people to give an account of their stewardship and to make a responsible commitment.

Step 5. Presenting the Program to the Parents of Children in the School

Once the leadership of the parish has accepted this program and committed itself to its successful implementation, the task of informing the various publics begins. As in the previous steps, slow and thoughtful movement will be required.

The leadership team should schedule the meeting with the parents of children in the school so as many parents as possible are able to attend it. Members of the parish leadership group should be invited and encouraged to attend. Their presence is very important in showing broad-based support for the program.

The meeting should be held in conjunction with one of the regular meetings of the home and school association, so parents will perceive that the leadership of their parent organization supports this new approach. The meeting needs to be held early enough in the calendar year (between January and March) so parents have time to plan their finances for the coming school year.

Agenda

An agenda for this part of the meeting follows:

1. Opening Prayer (omit if meeting began with a prayer)
   — Pastor (3 minutes)

2. Introduction of Topic and Statement of Support
   — Pastor (7 minutes)

3. The Stewardship and the Catholic School Tuition Program
   — Chairperson of school board (15 minutes)

4. Implementation of the Program
   — Chairperson of school board (15 minutes)

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5. Small-group Interaction with Members of the Parish Leadership Group (20 minutes)
6. Statement of Support
   — Principal (5 minutes)
7. Concluding Word
   — Head of home and school association (5 minutes)

Presentation by the Chairperson of the School Board

The chairperson of the school board presents this program because the school board has responsibility for recommending policy changes. The Stewardship and the Catholic School Tuition Program represents a policy change. The pastor has indicated his acceptance of the new policy in his remarks.

The chairperson has several parts to his/her presentation.

Part 1 - Overview of past practices. The chairperson begins with a brief overview of the history of funding Catholic schools. This information can be summarized from the material in Section 1 of this manual. The summary should help people to understand the need for a new approach that brings together two past practices.

Part 2 - The meaning of stewardship. This is explained in detail in Section 1. The chairperson may wish to quote from the bishops' pastoral that is cited throughout Sections 1 and 2.

Part 3 - The tuition plan for Catholic schools. The chairperson may wish to share with the parents the following statistics:

Total parish budget
Total school budget
School enrollment
Per-pupil cost to educate a child in this school
Current tuition paid per child
Current registration, book fee, and all other fees
Amount of parish support
Amount of money raised through fund-raising projects
Amount of money received from parish/school endowment fund
Diverse socioeconomic population in the school

The chairperson emphasizes:

1. The new stewardship tuition program is part of the call to all parishioners for a greater sense of stewardship and responsibility for all parish programs.

2. The stewardship tuition program will assist the parish to maintain all parish programs.

3. The stewardship tuition program calls each family to exercise responsible stewardship for the payment of its child(ren)'s education.

4. The stewardship tuition program recognizes each family's individuality and its financial ability to support the parish/school.

5. Since the per-pupil cost for educating a child includes all fees, the amount of money a family contributes will be the only money requested of the family during the year.

6. Tuition in the stewardship tuition program is the amount of money that a family can honestly pay toward the cost of educating its child(ren) in this parish.

7. The stewardship tuition program gives the responsibility for determining the tuition for next year to each individual family.

8. The stewardship tuition program asks each family to commit itself to some form of service to the parish/school during the year.

9. The stewardship tuition program will guarantee a Catholic school education for all the parishioners who seek it.

Since all of the above are new concepts, they must be explained thoroughly and repeated several times.

All of these points are covered on the fact sheet contained in Appendix B entitled Stewardship and the Catholic School Tuition Program. A copy of this fact sheet should be included in the packet of materials for each family that will be distributed at the end of this session.

Part 4 - Implementation of the program. The chairperson explains that a stewardship tuition committee has been formed. The purpose of this committee is to meet with each family to hear its report of how it will be able to assist in financing the education of its child(ren) and all the children in the school. The chairperson encourages the parents to bring their children to these conferences so they may learn the sacrifices that are being

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made for them. Children exercise stewardship by faithfully fulfilling all their responsibilities as students. In the packet of materials that the family will receive shortly is a Student Stewardship Agreement (Appendix C). This document outlines for the student his/her responsibilities as a student in a Catholic school. The school representative, the parents, and the student sign this agreement. The members of the committee represent all the members of the parish who are accountable stewards to ensure that the enrollment, programs, staffing, facilities, and materials meet the requirements to educate the children for the twenty-first century.

At the conference between the members of the stewardship tuition committee and the family, the following will take place:

1. The committee will answer any questions the family has about the program or the finances of the parish and the school.
2. The committee will hear the family's report of how it will exercise its stewardship in regard to tuition.
3. The committee will receive from the family its Stewardship Tuition Agreement form. A copy of this is contained in Appendix D. Copies of this form should be duplicated and the pertinent information (name of family, children in the school, per-pupil cost for next year) should be filled in by the school. The family will complete the section indicating what it will contribute next year and how this amount will be paid.
4. A member of the stewardship tuition committee will sign the form in the name of the total parish/school community.
5. The committee will not ask any questions about the family's finances or expect any report or documentation regarding family finances. The committee respects the decision of the family. The committee believes that the family, after prayerful reflection, has come to an honest decision about its ability to assist in financing the school.
6. The committee will also receive the Stewardship Service Agreement form from the family. A sample form is contained in Appendix E. This form must be designed to meet the needs of the particular parish/school.

Some people may not see the need for the conferences. The conferences deepen the sense of parish community and parish stewardship. The family presents its account of stewardship to the parish, which is represented by the committee. This

human interaction enhances the sense of belonging much more than just completing and returning forms.

The chairperson mentions that each family will receive a schedule of conference times. This schedule is contained in the packet of materials all families will receive. Each conference will take between 10 and 15 minutes.

Part 5 - Explanation of the rest of the meeting. The chairperson explains that each family will receive at the end of this portion of the meeting a packet of materials. In the packet are the following papers:

- Stewardship and the Catholic School Tuition Program description
- Stewardship Tuition Agreement form
- Stewardship Service Agreement form
- Student Stewardship Agreement form
- Family Conference Schedule
  (See Appendix F for a sample)
- List of participants for the small-group meetings

The chairperson explains that now the total group will break down into smaller groups of six to eight families. Each group will meet with a member of the parish/school leadership group. The purpose of these small groups is to allow each person to ask questions and to express their thoughts about the program.

The chairperson explains that the small groups will meet for 20 minutes. At the conclusion of this period, the people will return to this place and hear brief concluding words from the principal and the head of the home and school association.

The chairperson directs the group to where it can receive the packets of materials and to where the small-group meetings will be held.

Small-group meetings. The leadership team has divided the families into small groups of six to eight families and has assigned to each group a member of the parish leadership group to serve as facilitator and resource person. Within the 20-minute framework, the facilitator/resource person should do the following:

1. Ask the families if they have any questions about the program.
2. Respond to these questions.
3. Ask the families what they think and how they feel about the program.

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4. Thank the people for sharing their ideas.

5. Move the group back to the total group at the end of the 20 minutes.

Response of the Principal

When the total group is again assembled, the principal is called upon to say a few words. The principal thanks the people for coming to this meeting, thanks the people for their support of the school in the past, acknowledges that the principal can count on the support of the parents for this program, and indicates a willingness to meet with individual parents at another time to respond to their questions on this or other matters.

Response of the Head of the Home and School Association

In a few words, the head of the home and school association: thanks the people for coming to the meeting, informs them that the leadership of the home and school association has been involved in the discussion and the development of the program for the parish since the earliest discussions, and encourages the people to respond generously to the program. After these remarks, the head of the home and school association invites the meeting participants to coffee and cookies.

The meeting ends with the pastor offering the benediction.

Step 6. Implementing the Program

Once the meeting with the parents is concluded, the leadership team should start the conferences with the families. These should be scheduled as soon as possible after the meeting with the parents. The leadership team will need to keep careful records of the families who attend the conferences. If any family does not attend the conferences, someone should be designated to call that family to schedule a meeting later.

The leadership team also needs to keep a tally of how much tuition is being generated through the Stewardship Tuition Agreement forms. This is most important in terms of the school meeting its proposed budget.

During the new school year, someone needs to monitor the payments of the families according to their agreements. Several tuition-management firms will do this for the parish/school. The NCEA Board of Directors has endorsed SMART Tuition Management Services (95 Wall Street, Suite 2300, New York, NY 10005-4299; telephone: 1-800-SMART-08). Schools that

have used these services have found that the principal and secretarial staff have more time to give to the instructional and formational aspects of the school and that the number of delinquent accounts has dropped substantially.

Step 7. Evaluating the Program

The leadership team needs to evaluate the success of the program during the school year and at the end of the school year. While an increase in revenue might appear to be a quick measure of the success of the program, it will not provide the depth of information that is needed to ensure that participants are internalizing the concepts involved in the program. Appendix G contains a brief evaluation instrument entitled Family Evaluation of the Stewardship and the Catholic School Tuition Program. Having a small random sample of families complete this questionnaire will provide the leadership team with valuable insights into the success of the program and will help to pinpoint areas needing further attention.

Step 8. Planning for the Future

In planning for the future, several questions arise.

Does the parish/school need to have a general parents' meeting each year?

If the evaluations mentioned in step 7 are very positive, such a meeting is probably not needed. If, however, the evaluations manifest a real lack of understanding of the program, then additional meetings should be held.

In each year that the school enrolls children of new families, these families should be invited to attend a meeting identical to the one described in step 5. This orientation to the program is most important.

Does the parish/school need to have the family conferences each year?

These yearly conferences serve several important purposes:

1. The conferences provide each family and the parish/school the opportunity to recommit themselves to the practice of responsible stewardship.

2. The conferences provide the opportunity to correct any mistaken ideas that people may have about the program.

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3. The conferences are an occasion to discuss the family's satisfaction with the school and its programs.

4. The conferences focus the attention of the family on reviewing its stewardship to the parish/school.

Prior to these conferences, which should be held in the late winter, the school sends to parents the following:

- Stewardship and the Catholic School Tuition Program (Appendix B)

  This recalls to the people the purpose and goals of the entire program.
- Student Stewardship Agreement (Appendix C)
- Stewardship Tuition Agreement (Appendix D)
- Stewardship Service Agreement (Appendix E)
- Family Conference Schedule (Appendix F)

Section 3

Stewardship and the Entire Parish

Earlier in this manual, it was mentioned that the Stewardship and the Catholic School Tuition Program has two aspects to it. Most of this manual has described a procedure to apply the ideals of stewardship to Catholic school tuition, which is one component of the program. The second aspect of the program is a call to practice stewardship to all the parishioners who do not have children in the school. This program is based on the belief that the entire parish community bears a responsibility through baptism to be involved in passing on the faith to the next generation. The American Catholic bishops have clearly stated that the Catholic school is the most effective means we have to do this. Therefore, all parishioners have a responsibility to support it.

Sometimes the application of stewardship to the parish is more difficult because some parishioners do not feel as attached to the parish as parents of children in the school do. The appeal to these people must be to their vocational call to be evangelizers. These people have an obligation to share their time, talent, and money toward spreading of the faith.

The approach to the total parish should mirror the approach to the families of children in the school. The first task is to educate the people to the notion of stewardship, step 5 in Section 2. Before holding the special parish meeting, the parish bulletin, the homilies, and the meetings of all parish organizations should lay the foundation for the creation of a true parish community illumined by the light of faith. A period of time may be required to develop this sense of parish or community. Only when the environment is ripe should a parish meeting similar to the one with parents be held. This should be followed by conferences between the leaders of the parish and the individual parishioners. The parishioners are expected to complete the Parish Stewardship Agreement (Appendix H) and the Parish

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Stewardship Service Agreement (Appendix I).

The success of this program is highly dependent on the clerical and lay leadership of the parish. If the leadership truly project an image that stewardship is part of one's Christian call through both words and actions, the parishioners will respond in a similar manner. If the leadership manifest a collegial form of leadership, the parishioners will seek to become involved. The call of the Gospel is a challenge; stewardship helps to focus this challenge for the individual Christian and the entire parish community.

Appendices

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APPENDIX A
Catholic Schools and Finance: How Does the Law Apply?

Principals spend much of their time budgeting, collecting tuition, attempting to raise money, and worrying about money. It can be very easy to overlook the fact that civil law must be considered when financial policies are developed and implemented.

Contract law

One aspect of civil law that affects the operation of Catholic schools and their financial policies is contract law. The Catholic school is a private institution which is not required to grant constitutional protection. Persons in Catholic schools surrender their constitutional protection, as it were, when they enter. These persons are not, however, left unprotected; their rights are determined by the provisions of the contract they have with the school.

Since the school and those who set its policy determine the contents of contracts, principals should ensure that contracts clearly state financial expectations, e.g., amount of tuition charged, payment arrangements, penalties for delayed payments. Carefully written documents that leave little, if any, room for disagreement as to their meaning are administrators' best protection against allegations of unfairness and/or civil lawsuits.

A contract is an agreement between two parties. There are five elements which must be present in a legal contract: 1) mutual assent 2) by legally competent parties 3) for consideration 4) to subject matter that is legal and 5) in the form of an agreement that is legal.

Mutual consent implies that two parties entering into a contract agree to its provisions. A Catholic school agrees to provide an education to a student and, in return, parents accept that offer.

Legally competent parties implies that the parties entering into the contract are legally qualified to make the agreement. Parents are legally competent to agree to pay tuition and to meet other obligations; minor students are not legally competent and so parents or guardians must sign contracts on their behalf.

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Consideration is what each party agrees to do for the other. The Catholic school agrees to provide educational services to a student in return for payment of tuition and adherence to school rules.

Legal subject matter assumes that the provisions of the contract are lawful. Caution is in order here. Some Catholic schools may consider requiring parents to work at bingo games or Las Vegas nights as a condition of enrollment. Most states do not permit organizations to use non-voluntary workers in operations that state law considers to be gambling. Catholic schools can require service of parents, and that service can be given in bingo games or church festivals; but options should be given for persons who do not wish to participate in games of chance.

Legal form may vary from state to state. Some states require contracts to be in writing or to be witnessed. It is advisable that contracts be in writing; such a practice lessens the possibility of argument later.

Contracts are not limited to the documents that persons sign. Courts can and do construe school handbooks as contractual documents. A school's parent/student handbook constitutes a contract between the parent and the school. To protect everyone, parents should be required to sign a statement such as "We have read this handbook and agree to be governed by it." Certainly, there is an assumption that a person who enrolls a child jn a school is agreeing to be bound by the rules and regulations of the school; that assumption, however, becomes fact when a written statement to that effect is on file in the school.

Tuition contracts

Many schools are now requiring parents to sign tuition contracts or are including all financial policies in the parent/student handbook. Tuition contracts provide evidence that a debt is owed the school. In the 1987 case of *Thomas Jefferson School v. Kapros*, 728 S.W.2d 315, the court held that a school could expel a student according to its rules and that parents could be required to pay the full year's tuition since they had signed a contract which bound them to the payment of liquidated damages if the child did not complete the school year. Such a judgment may seem harsh at first glance.

Administrators, however, budget for expenses based on a certain number of students; even if students withdraw, expenses

remain. As difficult as it may be, those responsible for Catholic schools must remember that the school, while primarily a ministry, is also a business for which bills must be paid.

Principals and other policy makers should remember that exceptions to a policy can always be made. For example, if a parent signs a tuition contract and is later transferred to another city, the principal should be able to waive the payment of the remainder of the tuition. If, however, a student decides he or she would rather go to a different school, the principal may require the parents to pay the remaining tuition.

Tithing as tuition

The practice of requiring parents to tithe or to make a certain contribution in the collection basket weekly so that their children can attend the parish school poses special problems if those parents then take income tax deductions for those contributions. Section 170 of the Internal Revenue Code governs such a practice and does not allow charitable deductions for tuition. Revenue Ruling 83-104 states in part: Payments made by a taxpayer on behalf of children attending parochial or other church-sponsored SCHOOLS are not allowable deductions as CONTRIBUTIONS either to the SCHOOL or to the religious organization operating the SCHOOL if the payments are earmarked for such children.

A noted authority on tax law, Professor Norvie Lay of the University of Louisville's School of Law, cautions against any quid pro quo arrangement:

> When attendance at a school which is tuition-driven is equated with making contributions to the organization, Treasury will disallow the deduction. A donative intent is necessary for a deduction to be allowed. If children of parents who don't contribute are not permitted to attend school, Treasury will probably view the contribution as a tuition substitute and it will be disallowed.

Professor Lay suggests that an appropriate question is: "How can we accomplish that which we want without violating the law?" He offers an answer:

> If everyone is eligible to attend the school and contributions are made directly to the church whose budget officers deter-

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mine what amount goes to the school, a quid pro quo situation can be avoided, and a charitable deduction will probably be allowed.

Thus, one approach to tithing is a suggested minimum contribution for all parishioners. Any contributing parishioner would be entitled to participate in all parish programs, including the school. The issue is complex. Pastors, principals and boards should, however, be aware of ramifications involving the IRS when tuition is tied to contributions made to the parish. Never should the suggestion be made that parents can procure an education for their children, support the church, and earn a tax deduction for a charitable contribution with one expenditure of funds. Administrators wishing to use tithing as tuition should consult with diocesan attorneys to ensure that the parish is operating within existing laws.

Fees and fund-raising

Pastors, principals and boards should give serious consideration to developing a policy governing fees, particularly in the area of refunds. The wisest course is to state that all fees are non-refundable; the administrator could retain the right to make exceptions when appropriate.

Fund-raising is a fact of life in Catholic schools. Principals should ensure that parents and students understand what is expected of them in this regard. The parent/student handbook is a good place for this information.

Careful planning, consultation with diocesan and/or school attorneys, and a periodic review of policies and procedures should help the school and those responsible for it to keep it functioning in a financially and legally sound manner.

Reprinted from Mary Angela Shaughnessy, SCN, "Catholic Schools and Finance: How Does the Law Apply?" NCEA Notes newsletter (March 1992): pp. 18-19.

APPENDIX B
Stewardship and the Catholic School Tuition Program

According to the National Conference of Catholic Bishops' pastoral *Stewardship: A Disciple's Response*,

> becoming a disciple of Jesus Christ leads naturally to the practice of stewardship. These linked realities, discipleship and stewardship, then make up the fabric of a Christian life in which each day is lived in an intimate, personal relationship with the Lord. (p. 13)

The bishops describe Christian stewards and the responsibilities they bear:

> Christian stewards are conscientious and faithful. After all, the first requirement of a steward is to be "found trustworthy" (1 Cor 4:2). . . . stewardship is a uniquely solemn trust. If Christians understand it and strive to live it to the full, they grasp the fact that they are no less than "God's co-workers" (1 Cor 3:9), with their own particular share in God's creative, redemptive, and sanctifying work. In this light, stewards are fully conscious of their accountability. (p. 42)

> In various ways . . . stewardship of the Church leads people to share in the work of evangelization or proclaiming the good news, in the work of catechesis or transmitting and strengthening the faith, and in works of justice and mercy on behalf of persons in need. Stewardship requires support for the Church's institutions and programs for these purposes. (p. 34)

What is stewardship?

Stewardship flows from the call of the Gospel to be a disciple of Jesus. The Acts of the Apostles described how the early Church exercised stewardship by the membership sharing their resources for the good of the entire community. It is the responsible use of the resources that a family has and the responsible use of resources that belong to the community, which, in the present discussion, is the parish/school. Stewardship gives to people greater freedom but requires them to exercise more responsibility and accountability.

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What is the Stewardship and the Catholic School Tuition Program?

In a spirit of stewardship of the family's resources and the resources of the parish, the family determines what it will contribute to the education of its children who attend the Catholic school.

What does the program definition mean when it mentions *stewardship of the family's resources*?

The family has a budget that reflects its income from all sources and its expenses. The expenses reflect the priorities of the family. In a spirit of stewardship, these priorities reflect what it means to live today as a disciple of Jesus and to pass on to the next generation this heritage.

What does the program definition mean when it mentions *stewardship of . . . the resources of the parish*?

As a member of the parish community, the family has a responsibility to assist the parish in its mission, which is to pass on the faith to the next generation and nourish the faith of its members. This requires the human and financial resources of the members of the parish. The family has the double responsibility of contributing as much as it can to the parish and holding the parish community accountable for the wise use of its resources.

Is stewardship limited to financial resources?

Stewardship includes much more than financial resources. In order for the parish/school to succeed in its mission, the membership also contributes their time, talent, and services. The family places itself at the disposal of the parish and volunteers to assist in tasks that it can reasonably perform.

How is the Stewardship and the Catholic School Tuition Program implemented?

Each family will learn the total cost of educating one child in the school. The family is asked to review its resources in light of this amount. After prayerful deliberation, the family determines how much of this cost it can afford to contribute and what services it can provide. Some families, in a spirit of stewardship, will be able to pay the entire cost, others will be able to pay only part of it, and still others may be able to pay more than the actual

cost. The family indicates the amount of its contribution on the Stewardship Tuition Agreement form and the services that it will provide on the Stewardship Service Agreement form. These forms are brought to a conference with representatives of the parish who hear from the family its report of stewardship. The family signs the forms and the representatives of the parish sign the forms for the parish.

Do all the parishioners participate in this program?

All Catholics are called to be stewards of God's gifts. Therefore, this program involves all in the parish. Parents with children in the school exercise stewardship to both the school and the parish. Parishioners who do not have children in the school exercise stewardship for the parish, which includes the school. Therefore, these people assist the school by their stewardship to the parish.

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APPENDIX C
Student Stewardship Agreement

1994-1995 School Year
School Name
Address
City, State, Zip Code

> Once they get beyond feeling that too much is asked of them, students will realize that perfection is actually within their grasp. The only thing they have to do is live their lives as students as well as they can: do their best in study and work; put into practice the virtues they already know in theory—especially love, which must be lived in the classroom, at home, and among friends; accept difficulties with courage; help those in need; give good example. In addition, they must find the inspiration for their daily lives in the words and the example of Jesus. They must converse with him in prayer and receive him in the Eucharist. No student can say that these are impossible demands. (Congregation for Catholic Education, p. 48)

As a student in _____ Catholic School, I recognize my stewardship for the education that I am to receive. I accept my responsibilities as a student and I agree to follow faithfully all the regulations that my teachers will assign to me. In completing my obligations, I will follow the example of the student Jesus.

_____
Name Grade

_____
Address

_____
City State Zip Code

_____ _____
Student's Signature Date

_____ _____
Parent/Guardian Signature Parent/Guardian Signature

_____
Signature of Parish/School Representative

APPENDIX D
Stewardship Tuition Agreement

1994-1995 School Year
School Name
Address
City, State, Zip Code

> Permit me, brothers and sisters, to mention briefly something that is of special concern to the Church. I refer to the rights and duties of parents in the education of their children. The Second Vatican Council clearly enunciated the Church's position: "Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children" (*Gravissimum Educationis*, 3). In comparison with the educational role of all others their role is primary; it is also irreplaceable and inalienable. It would be wrong for anyone to attempt to usurp that unique responsibility. Nor should parents be penalized for choosing for their children an education according to their beliefs. (Pope John Paul II, Address to Leaders of Catholic Elementary and Secondary Schools and Religious Education, National Catholic Educational Association, New Orleans, September 12, 1987)

We accept our responsibility to be the first teachers of our child(ren). We commit them to the care of _____ School to continue the education that we started at home. We accept our call to be stewards of our resources and the resources of the parish/school community.

Names of Children in the School	Grades for Fall 1994
_____	_____
_____	_____
_____	_____
_____	_____

We realize that it will cost approximately $_____ to educate one child in _____ School for the 1994-1995 school year. We have seriously considered our family's

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resources and the needs of the parish/school in light of our stewardship of resources. We, therefore, promise and pledge the following amount for the 1994-1995 school year $_____.

We will pay the above total amount according to the schedule checked:

❑ Yearly, due September 5, 1994

❑ Semiannually, half due on September 5, 1994 and second half due on January 5, 1995

❑ Quarterly, one fourth due on the 5th day of September, November, January, and March

❑ Monthly, with ten equal payments due on the 5th day of August, September, October November, December, January, February, March, April, and May

A $100 registration fee is required per family and is payable at this time. This registration fee will be applied to the total pledge and is nonrefundable.

_____ _____

Parent/Guardian Signature Parent/Guardian Signature

_____

Address

_____

City State Zip Code

(_____)_____

Telephone

_____ _____

Signature of Parish/School Representative Date

SAMPLE FORM

APPENDIX E
Stewardship Service Agreement

1994-1995 School Year
School Name
Address
City, State, Zip Code

Realizing that our stewardship payment to our school does not respond to all the needs of the school, and accepting our stewardship responsibilities to provide service to the school community, we agree to work in the positions or on the projects checked below.

1. **School Program Volunteer** (about half a day per week)
   - _____ Teacher's Aide
   - _____ Library Aide
   - _____ Office Aide'
   - _____ Playground Supervisor
   - _____ Lunchroom Supervisor
   - _____ Door Guard
   - _____ School Development Committee

2. **School Building Volunteer** (as needed)
   - _____ Painting
   - _____ General Cleaning
   - _____ General Maintenance (hang maps, repair blinds, etc.)
   - _____ Garden Cleanup

3. **Special Projects** (according to season of year)
   - _____ Bingo Worker (one evening every two months)
   - _____ Bazaar
   - _____ School Dance
   - _____ Selling of Script for Supermarket (one Sunday morning every two months)

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Name

Address

City State Zip Code

( ) Telephone

Signature of Family Representative Date

Signature of Parish/School Representative Date

SAMPLE FORM

APPENDIX F
Family Conference Schedule

The stewardship tuition committee will be available for conferences with families according to the schedule listed below. During these interviews the families will give a report of their stewardship and present the parish/school representative with copies of the Stewardship Tuition Agreement and the Stewardship Service Agreement forms.

Parents whose last name begins with the letter:	Date	Time	Place
A-F	Monday, March___, 1994	7:00-9:30 pm	School's Name
G-L	Tuesday, March___, 1994	7:00-9:30 pm	School's Name
M-R	Wednesday, March___, 1994	7:00-9:30 pm	School's Name
S-Z	Thursday, March___, 1994	7:00-9:30 pm	School's Name

For those who cannot make these evening meetings, the stewardship tuition committee will be available on Sunday, March _____, 1994, from after the 8:00 a.m. mass to 1:30 p.m.

The stewardship tuition committee consists of the following people:

Name **Parish Responsibility**

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APPENDIX G
Family Evaluation of the Stewardship and the Catholic School Tuition Program

Directions: We have just completed the first year of the Stewardship and the Catholic School Tuition Program. We need to receive your input about this program in order to make it even more successful. You have been chosen at random to participate in this evaluation.

Please rate each of the following statements on a scale of 1 (meaning very low) to 5 (meaning very high). When you have completed this form, please return it promptly to the school. We appreciate your helping us with this review.

Circle the number that best reflects your feelings about the statement.

	Low				High	
1.	1	2	3	4	5	The information session clearly explained the program.
2.	1	2	3	4	5	We found the conference with the stewardship tuition committee a positive experience.
3.	1	2	3	4	5	We now have a deeper understanding of the financing of the school.
4.	1	2	3	4	5	The forms that we completed were clear.
5.	1	2	3	4	5	We feel that we understand the concept of stewardship better.
6.	1	2	3	4	5	As a result of this program we feel a deeper involvement with the parish/school.
7.	1	2	3	4	5	The volunteer services that we performed were positive experiences.
8.	1	2	3	4	5	This review of our stewardship has deepened our understanding of our call to be Christians.

APPENDIX H
Parish Stewardship Agreement

1994-1995 School Year
Parish Name
Address
City, State, Zip Code

> The Christian vocation is essentially a call to be a disciple of Jesus. Stewardship is part of that. . . . Christians are called to be good stewards of the personal vocations they receive. Each of us must discern, accept, and live out joyfully and generously the commitments, responsibilities, and roles to which God calls him or her. . . .
>
> And yet the vocations of all Christians do have elements in common. One of these is the call to be a disciple. In fact, we might say to be disciples—to follow Christ and try to live his life as our own—*is* the common vocation of Christians; discipleship in this sense *is* Christian life. . . .
>
> Becoming a disciple of Jesus Christ leads naturally to the practice of stewardship. These linked realities, discipleship and stewardship, then make up the fabric of a Christian life in which each day is lived in an intimate, personal relationship with the Lord. (National Conference of Catholic Bishops, pp. 11-13)

As a family in _____ Parish, we accept our responsibility to be disciples of Jesus and assist our parish in carrying out its mission. We know that the yearly per-family cost of services in our parish is $_____. We joyfully recognize our stewardship for meeting this expense. After prayerful reflection, we have decided to contribute $_____ this year to our parish.

We will make this contribution to the parish over the next 52 weeks of the year in installments of $_____ per week/month/quarter.

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Name

Address

City State Zip Code

( )
Telephone

Signature of Family Representative Date

Signature of Parish Representative Date

SAMPLE FORM

APPENDIX I
Parish Stewardship Service Agreement

1994-1995 School Year
Parish Name
Address
City, State, Zip Code

Realizing that our stewardship payment to our parish church does not respond to all the needs of the parish and accepting our stewardship responsibilities to provide service to the parish community, we agree to work on the projects listed below.

1. **Parish Program Volunteer** (about half a day per week)
   - _____ Catechist
   - _____ Catechist Aide
   - _____ Lector
   - _____ Usher
   - _____ Eucharistic Minister
   - _____ Parish Council
   - _____ Parish Finance Committee

2. **Parish Building Volunteer** (as needed)
   - _____ Painting
   - _____ General Cleaning
   - _____ General Maintenance (hang maps, repair blinds, etc.)
   - _____ Caring for Altar Linens
   - _____ Caring for Altar Decorations

3. **Special Projects** (according to season of year)
   - _____ Bingo Worker (one evening every two months)
   - _____ Bazaar
   - _____ Parish Dance
   - _____ Selling of Script for Supermarket (one Sunday morning every two months)

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Name

Address

City State Zip Code

( )
Telephone

Signature of Family Representative Date

Signature of Parish Representative Date

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